

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—September 2nd, 1904.

No 36

FOREIGN TELEGRAMS.

Reuter's Chifu correspondent says that the Japanese have captured two more forts and now occupy a threatening position in the vicinity of the railroad and expect to enter the town from the north.

London, Aug. 28.

Reuter's correspondent at Tokio says that nothing definite has been received from Port Arthur or Liao-yang, but it is understood that a lull at Port Arthur has followed the desperate fighting which took place in the earlier half of the week in order to rest the tired men and arrange certain changes in the plan of attack and to complete the preparations for pressing the attack.

London, Aug. 27.

Reuter's correspondent at St. Petersburg says that General Kuropatkin reports that fighting was continued along the entire theatre of operations throughout the 26th instant. The heaviest was east and south-east of Liao-yang. There were serious losses on both sides. The Russians lost 1,450 men. Twenty-four Japanese guns were destroyed.

General Oku on Friday began the attack on An-shan-chan and General Kuroki on Apping.

It is estimated that two hundred thousand men are confronting Kuropatkin, whose concentrated force are carefully entrenched. The belief is growing that there will be a great and decisive battle at Liao-yang.

Reuter's correspondent wires from Liao-yang on the 26th instant that the rapid advance of the Japanese has forced the fighting line to within about ten miles of Liao-yang.

A St. Petersburg telegram says that General Sakharoff's description of the fighting on the 26th instant shows that the losses were largely due to bayonet encounters.

London, Aug. 26.

The Pretoria Chamber of Commerce has unanimously expressed its opinion that all Asiatic immigration except under the Labour Ordinance should be prohibited, and that trading rights should be restricted. It views the decision of the Imperial Government on the 18th instant with the greatest apprehension.

London, Aug. 28.

Prince George has left Crete to visit the European Courts, and has addressed a message to the Cretans promising to do his best to obtain from the Powers the union of Crete with Greece.

London, Aug. 27.

The death is announced of the Very Reverend S. Reynold Hole, Dean of Rochester.

London, Aug. 26.

The Marseilles strikers threaten to extend the strike to every port in France unless their demands are granted before to-morrow.

Allahabad, Aug. 2.

It is stated that the Amir intends to give five Afribi Maliks the title of "Khan Bahadar." This title has been hitherto unknown in Afghan circles.

Allahabad, Aug. 28.

It is understood that the Maharaja of Bikanir is among the Chiefs who have offered an increased number of Imperial Service Troops.

London, Aug. 28.

A telegram from Washington says that M. Takahira, the Japanese Minister there, has handed the Secretary of State a Note to the Powers stating that unless Russia immediately disarms the refugee warship at Shanghai, Japan will be forced to take whatever steps she may deem necessary to protect her interests.

The Secretary of State is careful not to disclose the attitude of the Government, but assured M. Takahira that America hoped for the continuance of Chinese neutrality.

London, Aug. 29.

Reuter wires from Liao-yang to-day that the entire Russian force, with transport and artillery, has fallen back safely on Liao-yang and is preparing to give battle.

It was a magnificent spectacle yesterday evening as the Russian transport retired across the plain, while the troops and guns protected the rear; the batteries firing rapidly and incessantly.

Reuter's correspondent at St. Petersburg says that General Rontkovsky and Colonel Deraaben were killed during the retreat on Liao-yang.

London, Aug. 30.

Reuter's correspondent at Liao-yang wires to-day that rifle firing began at 5 this morning southwards, and a steady cannonade is progressing. A great battle is believed to have begun.

The Japanese reached five miles west of the railway last evening but dispersed.

Reuter's correspondent at Tokio says it is believed that the loss of An-shan-chan, the strongest defence of Liao-yang, renders the Russian position at Liao-yang untenable.

London, Aug. 29.

Four cruisers and one gunboat seeking for the Russian Volunteer cruisers in South Africa waters.

Reuter's correspondent at Shanghai says that the Russian men-of-war have finished disarming.

Reuter's correspondent at Chifu telegraphs that after a lull severe fighting was resumed at Port Arthur on 27th instant.

London, Aug. 29.—Mr. Bennett Burleigh, the *Daily Telegraph's* correspondent, anticipates that the present fight will prove the biggest and most momentous battle of the whole campaign. The Russians are resisting desperately. All telegrams praise the work of their artillery.

The abandonment of the position at An-shan-chan, which could not have been taken without serious loss, was compelled by the Japanese advance from the east.

Kuropatkin is reported to be embarrassed by army's dislike of the constant retirements.

A Mukden telegram shows that the Japanese sought a bayonet combat on the 26th, advancing without firing. A Russian regiment and battery got around their flank and mowed down whole columns from the rear, the Japanese generally preferring suicide to capture.—*Pioneer Special*.

EDITORIAL NOTES.

"Tell the Lord.

Tell him about the heartache,
And tell him about the longings, too;
Tell him the baffled purpose,
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song."

India has lost one of her best friends by the death of John Murdoch L. L. D., K. H. For 60 years he laboured in India, devoting almost the whole of his ministry to the cause of Christian education and Christian Literature. By his pen he spoke to all classes of people, able to read his book, many of which were translated into the vernacular languages of India. Every Book and Tract Society felt the inspiration which he carried with him during the last half century. By his money as well as his service he earnestly promoted the welfare of the Christian Literature Society for India. By his will he left the residue of his fortune to this Society.

A letter written since his death by a friend mentions the following incidents illustrative of the intensity of this man of God.

"The monthly meeting of the C. L. S. Committee was held next day (after Dr. Murdoch's return from Bangalore to Madras). He was not present, and I then heard he had an attack of fever that morning, but he was better. * * * This Committee was the first he had missed since I had taken charge of the Society. I visited him the next morning and found him in bed. He was much better. He looked very thin and seemed to have a very small reserve of physical strength to draw upon. He was surrounded with his literary work, and talked freely about the book which he had nearly finished—"An Indian Patriot's Duty to His Country."

A few days later this friend visited Dr. Murdoch again, having learned that his malady had been Pneumonia. He writes: "He was still in bed, but working away with proofs around him. * * * He regretted that he had to lie in bed doing comparatively little, and was anxious for strength to continue his work." A man who had passed his 84th year of age might have felt entitled to rest. He continued thus to work away as he was able until the very day of his death. He was permitted to read the final proofs of "An Indian Patriot's Duty to His Country" and

he worked at a defence of Lord Curzon's administration. He was able, with the help of Mr. Lazarus of the Danish Mission, who was closely associated with him in editorial work, to bring out the August number of *Progress*. On August 10th alarming symptoms proclaimed the rapid progress of the disease and at 11 p. m. he quietly passed away into the presence of the Master he had served so well.

Of this man it may truly be said that "He, being dead, yet speaketh." More than one generation in India will drink at the wells of wisdom and knowledge he has digged.

Lord Ampthill, the Viceroy, hearing of Dr. Murdoch's death sent to the Secretary of the Christian Literature Society at Madras the following message: "His Excellency the Viceroy greatly regrets to learn * * of the death of one who laboured so sincerely as Dr. Murdoch for the good of India and who led an exemplary Christian life."

One of the last of Dr. Murdoch's books was entitled: "Is this the Kali Yuga." This is called "A sketch of the moral Progress of the world with notices of some of its Pioneers." It is a book which every missionary as well as every educated Indian would find exceedingly profitable reading.

After an introduction on the early centuries of the world's history, he discusses the following problems:—

Progress in the position of women; Reforms necessary in the condition of women in India: Early marriage, Education, Pardah system, Wrongs of widows; Progress in Humanity in the direction of the treatment of children, Care of orphans, the poor, the sick, the blind, the insane, the prisoner, &c; Civil and Religious liberty; Justice and Honesty, Truthfulness, Purity, Temperance; Moral Progress in Religion; and finally, Causes which have mainly contributed to the moral Progress of the world.

The book is illustrated and bound in boards. Price 6 as; Post-free 7½ as.

The Mussoorie Conference is to meet in the Union Church, Mussoorie on Sept. 15th. The program has already appeared in these columns. Many persons have arranged their furlough to the hills so as to be present. It is specially requested that Christian people will remember this Conference in their prayers, that it may be a time of revival in Mussoorie and that many of the young people in the schools may be converted.

We take the following from an American exchange:

"It is said that the Russian government in despair as to regulating the use of strong drink in the army, has offered a prize of \$25,000 for an invention that will make alcohol undrinkable without destroying its value in the art and sciences. This is worth thinking of, for we are always hearing the excuse that prohibition movements are an enemy to the legitimate use of alcohol; not a very brilliant argument,

but as brilliant as might be expected from the source from which it emanates. All experiments in the direction aimed at by the Russian government must take into consideration that the term "undrinkable" for alcohol is only relative at best. Men have drunk themselves to death upon wood alcohol, not because the stuff was palatable, but because it gave them the temporary insanity which they sought. All drunkenness is insanity, but it is not excusable or unpunishable insanity. Any movements towards preventing the first steps in that direction are infinitely preferable to modes of punishment afterwards."

The "ounce of prevention" is always better than "the pound of cure." This does not apply to alcohol alone. The man who complains of indigestion often spends freely upon drugs and various nostrums which are said to cure indigestion. In nine cases out of ten, abstinence from certain articles of diet would prove a better and certainly a more economical treatment.

"SERVING GOD LIKE THE DEVIL."

(Contributed)

This expression may not be elegant, but in comparison with the conduct it names and describes, it is elegance itself.

Those who give such a "service" assert that it is done for the glory of God. Those who understand its true inwardness know that it has been done in a spirit that is devilish.

In the story of Israel we find an example of such a service. God, as Judge and King, had tried and passed sentence on the House of Ahab. By a direct and personal command he had summoned Jehu, the commander-in-chief, to execute His sentence. He entered upon the awful duty with alacrity. "Come with me and see my zeal for the Lord," he said to Jehonadab. Jehonadab saw the sentence fully executed. Those who suffered deserved the penalty. Jehu could prove their guilt, and could show his own orders. He made the claim, too, that it was zeal for the Lord that had moved him to punish the guilty.

Taught by the truthful historian we can see more; under the form of obedience, he had no real hatred of the sins that had brought about the ruin of the House of Ahab. He was actuated by the spirit of a usurper and a regicide, whose chief purpose was to seat himself firmly on his master's throne. "He served God like the Devil."

A man was held up before the public charged with an offence against fundamental morality. Before him stands his accuser, who claimed to be rendering a noble service to the community and the Church of Christ. He spoke of the enormity of the sin—and what he said was true. He urged that the good name of the church required that it punish the impure—and there was truth in his assertion. He said, "Come and see my zeal for the Lord."

So much was apparent. Was not the church blessed that had a champion so devoted to righteousness?

But there were other facts also. This offence was not one that had just come to the knowledge of the accuser. Long before he had heard of it, but he had felt no anguish at the thought of his brother's sin, and of the reproach it would bring to the name of Christ. He had not been troubled by the thought of the innocent who would suffer along with the guilty. In fact as he had heard of the deed of shame he had felt a secret satisfaction as he thought how useful to him the knowledge of it might be in some emergency.

For months, even for years, he had been silent. At length the man that had sinned became his enemy. This was the possible time for which he had waited. He spoke out, in the language of a white souled champion of righteousness, and with heart soul strength and mind had set himself to bring him to punishment. He succeeded, and asserted that he did it from zeal for the Lord. In reality he had been "serving God like the Devil."

In all that pertains to form and outer seeming a command of God may be most scrupulously obeyed, even while the spirit that moves to it is of the Devil. And if with a devilish motive any work is done "in the name of God" it can be said that the doer has "served God like the Devil."

PUNJAB S. S. UNION.

Annual Examination.

The results of the recent annual S. S. examination, so far as Urdu and Punjabi speaking candidates are concerned, are now to hand, and afford matter for encouragement. A larger number of candidates entered than have ever done before, and the total percentage of passes which was 53 last year has risen to 72 in the present year. The summary is as follows:

	Entries	Passed	Failed
Teacher's Division	44	39	5
Senior	114	101	13
Middle	300	155	145
Junior	213	146	67
Viva Voce { Senior	206	178	28
{ Junior	454	326	128
	1331	945	386

The pass lists together with the remarks of the examiners are now being printed, and copies can be had, when ready, on application to Rev. J. I. Hasler, Delhi at charge of 4as. each. The thanks of the Panjab Auxiliary and of the various Schools which supplied candidates are due to the following ladies and gentlemen for their kindness in marking the papers—a task which is becoming more onerous each year: Miss Thorn, Delhi; Mrs. M. L. Rallia Ram, Amritsar; Rev. D. R. Gordon M. A., Gurdaspur; and Rev. G. L. Thakur Dás, Lahore.

Subjoined are the names of those who obtained the first five places in each of the division :

Teachers' Division.

W. Caleb.	U. P. Mission, Jhelum,	94
{ Tara Gopal Nath,	A. P. Mission Ludhiana, }	86
{ Prem Lal,	Ch. of Scotland Ajmere, }	
Emmanuel Sukh,	Industrial Mission, Pilibhit,	83
Piyare Lal,	Baptist Mission, Delhi,	82

Senior Division.

Justin Luther,	London Mission, Benares,	96.5
Augustine Rala Ram,	A. P. Mission, Ludhiana,	95
Prem Kor,	Baptist Mission, Delhi,	94
Samuel Isaac,	" Mission, Agra,	91.5
{ Amar Singh,	" Mission, Delhi, }	91
{ G. W. Frey,	Central S. S., Lucknow, }	

Middle Division.

Benjamin S. David,	Baptist Mission, Delhi,	80
{ Prabhu De Teka,	" Mission, Delhi, }	76
{ Chamba Ram,	Mission High School, Lodiana }	
Samuel Timothy,	Baptist Mission, Delhi,	73
Shamaun Khazan Singh,	A. P. Mission, Ludhiana,	70

Junior Division.

Sakina Hussain Bakhsh,	Ch. of Scotland Girls School,	
	Sialkot.	90
Esther Shah,	A. P. Mission, Dehra Dun,	87
Marqus Ilyas,	Baptist Mission, Delhi,	84
Mahtab Din,	U. P. Mission, Gujranwala,	82
Samuel Anderson,	Central S. S., Lucknow,	81

In the *Viva Voce Division* the following candidates obtained the maximum marks of 100:—

Seniors.

Nur Muhammad.	Mission High School, Ludhiana
Ada,	Baptist Mission, Delhi.
Jumli,	U. P. Mission, Pasrur.
Jio,	" " "
Faqir,	Jhulki, Pasrur Dist.
Rati Ram (blind)	Barhpur, Fatehgarh.
Mrs. Gobind Ram.	U. P. Mission, Jhelum.
Mankaru,	Leper Asylum, Sabathu.
Dawana,	" "

Juniors.

Pala,	Kalaswalla, Pasrur Dist.
Daniel,	Jhulki " "
Timothy M. Holmes,	Mrs. Sorabji's School, Poona.

Special Sunday School Day—Oct. 16, 1904.

Last year the Panjab S. S. Auxiliary arranged for the observance of a Special Sunday in connection with work amongst the young, and special liturgical forms of service, which had been previously compiled, were used in various schools. From several quarters testimonies were subsequently received both as to the helpfulness of these forms, and to the deepened interest in S. S. work which was aroused by the services of that day. The Auxiliary Committee are therefore arranging for a repetition of such a Sunday this year, and October 16th is the date fixed. Mr. M. Wylie,

of Ludhiana, has again kindly consented to draw up the necessary forms of worship, and copies can be obtained from him either in Roman, or Persian Urdu as desired, provided orders reach him by Oct. 1st the latest. The cost will be Re. 1/., per 100 copies, provided the total number of copies required to be printed for the whole Panjab is not less than 1000 in each language.

The observance of that day in the Panjab is part of a far larger one. It is the day set apart for universal intercession on behalf of Sunday Schools and it is urged that on that date private intercessory prayer should be offered on behalf of individual scholars and schools, that teachers and scholars should unite in a devotional service, and that sermons should be preached in English and the Vernaculars appropriate to the occasion. Preachers and pastors who read this notice are asked to utilize the opportunity thus afforded for speaking words (i) that will stimulate teachers to greater perseverance and efficiency in their work, (ii) that will impress upon parents the need for a prayerful and careful training of the little ones entrusted to them, (iii) that will stir up volunteers to do what they can to save the children around them from the unhealthy moral influences amid which so many live, and (iv) that may be means under God's blessing whereby many of the young shall be led to obey the voice of the Divine Spirit, and definitely decide to yield themselves to the rule and keeping of Him who is at once the children's and the world's Saviour.

Miss Hewlett, St Catherine's Hospital, Amritsar, the Treasurer of the Punjab S. S. Auxiliary, will be glad to receive offertories and donations given on that day for the Auxiliary funds.

J. I. HASLER,

Secretary,

Punjab S. S. Auxiliary.

The World's Gain Through Universal Peace.

It is well for us to remember in the discussion of this topic that war has not been an unmitigated evil. Taking human nature as it is, and the environments of human life since the downfall of man, war has played a great part in man's progress toward a higher life. This has been true of the individual life. Conflict within and without has been one of the great helps to man in his aspirations for higher standards. "Fears within and wars without" have developed his will, his strength of character and made him able to achieve results which would have been impossible without previous struggle. In the life of the nations of the world this has also been true. Almost every great war has meant an advance of civilization. Indeed many will argue that war has been a greater blessing than anything else to the human race. This may to an extent be true, as life has been—but world-wide universal peace would mean that human life would be upon a different basis. Universal peace could not be possible except upon a new basis, and the gain to the world would be inestimable.

Yet how improbable universal peace seems. War is to be found in almost every realm of life. The elements of nature are at war. In the heart and life of the same person there is constant conflict; among the nations and races of the world, strife and contention are ever present. Nor among the people of God, over whom the Prince of Peace rules, is there unity of faith and love. Instead of being one in Christ, they are divided and subdivided time and time again. The law of life, in our universe at least, is development through struggle. Conflict develops character, and often is necessary to bring out the best that is in nature or in man. Yet the goal of life is peace and not warfare, a time when we shall no longer need struggle to develop or perfect our lives, but when, having reached a point of superior excellence, the pursuits of peace shall appeal to us more strongly than the battle din of war.

Yet after all war and its issues are in the hands of God. "He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." When will he do this for the whole world? Men differ as to whether it will be before the coming of Christ or after his coming. But God knows, God has promised, and he will bring it to pass in his own time, and in his own way, and when it comes it will redound to his honor and glory. "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

Thus God in his own time and in his own way will work out world-wide, universal peace. Though it may seem so far away at present, so incapable of realization, yet we can depend upon God to fulfil the promise of his word to bring it to pass. The nations of the world shall one day acknowledge Christ as the "Prince of Peace" and wars shall cease and the world shall be filled with the glory of the Lord.

In his prophecy of universal peace, Isaiah comprehensively sets forth the gain to the world through such peace. "He (God) shall judge among the nations and shall rebuke many people." This is the preliminary step. God shall take charge of the nations. The purposes of war having ceased he shall control all the nations for peace, with the result that "they shall beat their swords into plowshares and their spears into pruning hooks (scythes); nation shall not lift up sword against nation, neither shall they learn war any more." What a tremendous gain to humanity if this condition should be brought about! God should occupy his proper place among all men and nations. War should give place to the arts and sciences. The immense sums of money now spent for standing armies and navies in peace and in war could be invested in the pursuits of peace and in the betterment and uplifting of humanity. Why, even the instruments of war could be turned into tools of usefulness.

S. H. Dayle, D. D.

The world is made glad by sacrifice. There is no real giving but is sacrificial, a kind of sacrament, devotion, by the dedication unto another of what we prize and could turn to account for ourselves and fain would keep fondly but that still more we have a heart to give it. But to give what, for ourselves, we need and want not, is naught. "How can that leave a trace which has left no void?"—J. L. Blake.

Our whole life is but a day repeated; whence it is that old Jacob number his life by days and Moses desired to be taught this point of holy arithmetic, to number his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate.—Bishop Hall.

The Bamboo Tree.

In the language of the street there is "nothing slow" about the bamboo. According to the National Geographical Magazine, its growth is astounding. Says this magazine:

"The word bamboo suggests to most Americans a faithful fishing-rod or a dainty fan. To the Japanese and Chinese, who are the most practical agriculturists in the world, and to the natives of tropical India and the Malay archipelago, it is as indispensable as the white pine to the American farmer. They are not only dependent upon it for much of their building material, but made their ropes, mats, kitchen utensils, and innumerable other articles out of it, and at the same time consider it among the most nutritious of their vegetables. Varieties of bamboo are found everywhere in Japan, even where there are heavy falls of snow in winter. It is a popular misconception that bamboos grow only in the tropics. Japan is a land of bamboos, and yet where these plants grow it is not so warm in winter as it is in California. In regions where the snows are so heavy that they often break down the young stems and where the thermometer drops to 15 deg. F. below the freezing point, the largest of the Japanese species grows and forms large groves. Some of these varieties could be grown commercially in the United States.

The bamboo groves of Japan are not only one of the most striking features of its landscapes, but one of its most profitable plant cultures. The largest well-kept groves in the world, except perhaps those of Burma, are growing in the central provinces, and some of these are several square miles in area. These groves pay the owners good interest, often \$50 gold per acre annually. Japan exports 10,000,000 fishing-rods alone, the larger share of which come to the United States. There are many bamboos scattered throughout the United States in botanical gardens, where they are cultivated for ornamentation. There are also some beautiful groves of imported bamboo in California, but no serious attempt has yet been made to grow varieties having commercial value.

"A bamboo stem, or culm, attains its full height—40, 60, or 100 feet—in a single season. It is allowed to stand for three or four years before cutting, in order that it may harden. The shining stem is hollow and is divided into joints or knots by the crossing of the vascular bundles of fibers. There are many varieties of the bamboo plant, from the species which is woven into mats to the tall bamboo-tree which the Chinaman uses for the mast of his large boat. One variety is cultivated as a vegetable and the young shoots eaten like asparagus, or they may be salted, pickled, or preserved."

—:o:—

They know little of their own wants and emptiness who are not much in prayer, and they know little of the greatness and goodness of God who are not much in praises. The humble Christian hath a heart in some measure trained to both. He hath within him the best schoolmaster, who teaches him how to pray and how praise, and makes him delight in the exercise of them both.—Robert Leighton.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out brightly in pattern of life.—Canon Farrar.

JAPANESE PATRIOTISM.

And then the stories I heard of the devotion and sacrifice of the people who are left at home! The women let their hair go undressed once a month that they may contribute per month the price of the dressing—five sen. A gentleman discovered that every servant in his household, from butler down was contributing a certain amount of his wages each month, and in consequence offered to raise wages just the amount each servant was giving away. The answer was:

"Sir we cannot allow that; it is an honor for us to give, and it would be you who would be doing our duty for us to Japan."

A Japanese lady apologized profusely for being late at dinner. She had been to the station to see her son off for the front, where already were three of her sons.

Said another straightway.

"How fortunate to be able to give four sons to Japan."

In a teahouse I saw an old woman with blackened teeth, a servant, who bore herself proudly, and who, too, was honored because she had sent four sons to the Yalu. Hundreds and thousands of families are denying themselves one meal a day that they may give more to their country. And one rich merchant, who has already given 100,000 yen, has himself cut off one meal, and declares that he will live on one for the rest of his life for the sake of Japan.

On every gateway is posted a red slab where a man has gone to the war, marked "Gone to the front"—to be sup- planted with a black one—"Bravery forever—should he be brought home dead. And when he is brought home dead his body is received at the station by his kin with proud faces and no tears. The Roman mother has come back to earth again, and it is the Japanese mother who makes Japan the high priestess of patriotism among the nations of the world.—John Fox, Jr., in Scribner's.

Religious Thought and Incident.

If you want to do something for God, you need not be disappointed for want of opportunity.

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.—Philadelphia Young people.

Oh, the littleness of the lives that we are living! Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God.—Phillips Brooks.

Those who can repress complaints, murmurs, and peevish bemoaning—better still, the vexed feelings which beset us when those around inflict petty annoyances and slights on us—will really find that their little daily worries are turning into blessings.—H. L. Sidney Lear.

If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor and a pilot. The compass is the Bible, the chart is the church's teaching, the anchor is faith in God and the pilot is Christ himself.—Rev. Olin Scott Roche.

The Mutineers.

BY MARY WHITING ADAMS.

John Henry had ten fingers,
Two eyes, a tongue and brains;
But when he started in at school
He didn't take the pains
To make them yield obedience
To what the teacher said;
And so they quickly learned to do
Just what they chose, instead.
The fingers would not follow
The copies they were set;
The eyes kept wandering here and there
The tongue refused to get
The lessons right, but whispered
Instead the whole time long.
As for the brains, they strayed and dreamed,
And let things all go wrong,
When days of school were over
John Henry went to work;
But eyes and tongue and fingers
And brains still joined to shirk,
First one job, then another,
He spoiled, and lost his place,
While other boys less clever
Passed by him in the race.
Alas, for poor John Henry!
His band of mutineers
Made life a wretched failure
Through many luckless years,
In vain he mourned his folly;
Repentance came too late,
And, in the end, they dragged him
Inside the almshouse gate. —Ex.

WANTED.

A School teacher F. A., or Entrance Passed. Also a preacher of experience. Both must be married. Apply:
Rev. E. Palgrave Davy, Simla.

WANTED.

Certificated Teachers for Anglo Vernacular Middle School, Christian or non-Christian. Apply
Manager, Kharar, Dt. Ambala.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS
in attendance upon
THE JUMNA MISSION HIGH SCHOOL, ALLAHABAD
For particulars as to fees etc,
Apply to THE PRINCIPAL, ALLAHABAD

Books! Books! Books !!

The following books may be had by applying to the undersigned.

IN ROMAN URDU.

Westminster Shorter Catechism, 1 anna.

Westminster Confession and Shorter Catechism, 5as.

Roman Urdu Qurán, wide margin: Student's Edition. Hugues and Waerry; with Introduction and Index to text; cloth Rs. 4/, leather 5/.

Hymn Books with music Rs. 3/3.

" " large type, cloth 1/.

" " limp paper, 6as.

Rusum Nama, being Forms of Service for Baptism, Lord's supper, Marriage, &c Cloth, 6as.

Greek & Urdu Lexicon, New Testament (Ewing) Rs. 1.

IN PERSIAN URDU.

Westminster Shorter Catechism, 1 anna.

Etiquette of English Manners, 8 as.

ENGLISH.

History of the A. P. Mission 1834—1884, cloth—8as.

Report of the Panjab Conference 1862, Rs. 1/.

Panjabi Grammar with Exercises and Vocabulary—modern method. The only complete grammar of this language, Rs. 9/.

Plants of the Panjáb and Sindh. (Aichinson) Original price 4/. Only a few copies left at Rs. 1/—

PANJÁBÍ.

Geographical Description of the Panjáb, translated from the Urdu of Buta shah, 8as.

These books will be sent V. P. P. to any address in India.

Address The Ludhiana Book Store

MISSION COMPOUND

LUDHIANA.

The Presbyterian Widows' and Orphans' Fund.

This Fund is in a strong and prosperous condition, as proved by recent mathematical tests. During 57 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV WALTER J. CLARK,

MANAGING DIRECTOR,

SAHARANPUR.

THE INDIAN STANDARD.

A MONTHLY MISSIONARY MAGAZINE.

The Organ of the Presbyterian Alliance, India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every Denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A., Nasirabad, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN. A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4 to of

Which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance.

RATES OF ADVERTISEMENT. ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD

Typewriting Stenography Book-keeping.

The Christian Boys High School at Lodiana has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOK-KEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,
LUDHIANA.

PRINTING AND BINDING of all kinds

done in

THE BEST STYLE

at the

Lodiana Mission Press.

PRICES REASONABLE.

Printing done in

**English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.**

Address orders to **M. Wylie, Manager,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet By Dr. D. N. P. Datta, M. D.-M. S. Edin. Civil Surgeon, Hoshiyarpur—IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN, URDU and NAGRI Rs. 1/8/- per 100.

Address **THE MISSION PRESS, Lodiana**

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to.

The **MANAGER, MISSION PRESS, LODIANA.**

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. Minimum order 50 copies.

Printed and Published at the American Mission Press Lodiana for the Editor by M. Wylie, Manager.—1904.

NEW BOOKS.

GENERAL LITERATURE.

1. *The Kashf-ul-Haqaiq*. A new book, being a philosophical presentation of the claims of Christianity by the Rev. H. Golak Nath. Price 8 as.

2. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr Huntly, 320 pp., 12 mo., Boards 4 as. Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.

3. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 as. Published also in Roman Urdu at same price.

4. *Hira's Quest, or Talash-i-Haqq*: by Miss Louise Marston, 133 p. Royal 16 mo, Cloth 5 as. and paper 3 as.

THE ANNA SERIES.

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.

2. *The Home of the Rishies; Ten Incarnation of Vishnu; Hindu Pilgrimage*, by Rev B. B. Roy.

Apply for all C. L. S. Literature to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW,
ALLAHABAD AND LODIANA.

NOTICE.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE PUNJAB MISSION NEWS.

A monthly record of Missionary Life, Thought and Effort.

All friends of Mission work are invited to support and contribute items of news to this journal.

SPECIMEN COPY FREE

TERMS OF SUBSCRIPTION.

Yearly including postage Rs 2 8

English Subscription 3 0

Address:—

THE EDITOR, PUNJAB MISSION NEWS, LAHORE.